THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?*"—JOB. 38: 4-7.

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OUR HOPE.

BY PRESIDENT ROY A. WELKER OF THE BERLIN CONFERENCE.

GOD is perfection, the ideal, the highest in knowledge and intelligence, love, charity and all the holy attributes; in the spiritual and material.

We, ourselves, are the highest type of these qualities and attributes in the mortal, endowed with infinite possibilities and power for everlasting growth. Love and charity as well as all other such attributes find perfection in God. It is this perfection of all these attributes that makes Him God. We have the seed of all these qualities in us, and in the degree that they exist in us, in that degree are we Godlike. If these qualities were perfect in us we would be as God is, perfect. With the unbounded sources we have of obtaining knowledge, and the powers we may set in operation, for the accumulation of perfection in any or all of these attributes, there is no reason why we should not, at some time, reach perfection in them and thus become as God.

But one may ask, "Why, is it possible for mortals to become perfect?" What is it that is mortal? Can the intelligence and knowledge now possessed cease to exist or be annihilated? Life were then poor indeed! Neither can the elements of which our physical or material bodies are composed be even destroyed. We cannot conceive of such a calamity. Mortality is a period of time enveloping a certain condition in the eternal existence of intelligent beings. When that period ends the intelligence is not made the worse, but in

its new condition begins where, in the mortal, it left off. On the foundation laid in morality it builds, continually and eternally, for there are wonderful things, and things more wonderful to be discovered, comprehended and organized or created. But how will this discovering, this comprehending, this creating come to pass? by application of the powers and forces within our own being, and bringing them to bear upon the universal attributes in such a way as to attract them to us where the intelligence arranges and organizes them. This once done the attraction never ceases, for the cause of accumulation and amelioration is unlimited and infinite. Who can conceive of time having an end? Just as time has no end, life and progression are also endless. And with time and life, which are also unlimited, there must always be action. Time for action, action in life, progression in righteous action, hope in progression and faith in hope; through faith power to accomplish any conceivable righteous thing.

All these find place in the being of man. True, they are latent and undeveloped, yet they are in the germ. They shall grow and expand, directing us to this position and that, advancing us through all the eternities.

We see a child weak and undeveloped, dependent upon, and requiring help from its parents. But there is a something in that child that attracts and interests us. Sometimes we are held in awe because of that wonderful, latent, almost incomprehensible something. But as we watch that child we see it develop and grow, accumulating power and gaining knowledge everywhere, and at all times and under all conditions. At last we hear of it grown to manhood, endowed with high qualities and great powers. Where was our limit in that child? Did we say it could or should not be this or that? And where do we place our limit now? We may as well look for it in him as a man as in him as a child. Even when he has passed off the mortal stage, his influence is still felt among mortals. That influence even grows and teaches us that the man is still growing, thus progressing.

If that intelligence is still with us after we step into the new condition, from the mortal, it shall continue to grow and expand. There may be many periods of different conditions to go through, still they hinder not the growth of the intelligent being, but aid in the expanding and perfecting of the great attributes in us, for each period shows a new phase, and new problems to be solved. If we are patient to-day, we may be more patient to-morrow; if we are charitable now, we may increase that charity; if we have love in our hearts for a few, that love may grow for many; if we have faith to the accomplishment of some little thing, so may we have faith to the accomplishment of some great thing. And so step by step we go along the road of light till here at the turn of perfection we see the darkness and its hideous allurements far behind, their influence and power prostrate before us. And this is not impossible, for in every soul lies the power to overcome the bad that tempts it, and in overcoming it, more place is given for the good that may be attracted. The intelligence arranges this goodness, and the holy attributes are gradually perfected. We fail to reach the goal only through failure to bring ourselves into harmony with the laws that develop the possibilities and powers which bring us there. If we listen to the promptings of our own souls they say we are immortal and eternal, and that our hope is also eternal and toward per-

fection and God. Then again, it tells us that in us lies the power to become what we will. If we open ourselves to the infinite universe, they disclose a wonderful field of beautiful, eternal progression, and show that we may become as God now is, perfect in love, charity, patience, faith and all the holy and divine attributes.

But there is more. Even these spiritual qualities are made more glorious when in harmony with and illustrated by that which we call material in existence. They must harmonize, or existence is not complete. As time is necessary for designing in the spiritual, so is it necessary for illustrating or symbolizing in the material. Do we not read that God made the heavens and earth and all that in them is in six days and rested on the seventh? If God needed time when He created heavens and earth, He needs time now for the accomplishment of any great work, for He has told us that He is ever the same. But I hear some one say, "How can He be the same if He is doing all these things?" Should He "sit on the top of a topless throne" forever and ever, never moving, seeing, speaking or loving? That were indeed changeless! But reason cannot bear such thoughts, the idea is born of corruption. Are God's laws different from what they were at any previous time; does He change anything, fundamentally, in the whole universe when creating? Is He not as just, as pure, and has not He shown more mercy than ever before? Should He cease to progress He would indeed be a changeable God. A wonderful progression was it when He created the heavens and earth and all things therein. Should He now do the same would it not be a wonderful progression? Where is the mortal who can as yet comprehend these creations? And we are told that God still creates.

God uses time to organize or create, to arrange material things to harmonize with, and to illustrate the conceptions of the spiritual. So in our work and advancement we must use time for our conceptions and illustrations, and as time is endless, so are our works and advancements, therefore, we may become so advanced that we may arrange the materials as God now does. Let no man put the limit upon us, for we can all see a little farther on a clear day. "But," says one, "the materials *we* now use are already organized." We have but to look to the science of chemistry for the answer to such a question; even mortal man is bringing the elements under his control, and by a harmonious union of them creates wonderful things. These elements, the material, cannot be annihilated any more than can intelligence. Why, then, are they there? To be used, organized and glorified. As we grow in intelligence and knowledge we arrange or organize the material in symbols to illustrate the conceptions born of the spirit, a result of growth of the spiritual. We plan in the spiritual, and illustrate with the material. The relation between them is close. The one is dead without the other, both are made beautiful by a harmony between them. As there are degrees in intelligence, so are there the corresponding degrees in the organized material. Organizations by man are crude because made of the elements crudely arranged, the result of lack of perfection in intelligence. The making of pig iron bars is crude, but is nevertheless an illustration of a spiritual conception. Other conceptions are born of this, and the material used to illustrate them, corresponding to them in their advancements till at last the crude pig iron is refined and made a beauti-

ful and useful spring, used to measure even time. But this is an illustration of the plan laid out in the spiritual, not greater, but agreeing and harmonizing with it, a development of the first. So may the process be carried on through endless time. What would be the use of the material without the power of organization, and the joy of the spiritual without something to illustrate its conceptions.

As we grow in the spirit the material becomes more beautiful to us and our desire to understand its secrets in order to illustrate our plans, very much greater. We work and plan, and through the act we exert a power upon the elements to the extent of organizing them into symbols corresponding to our spiritual conceptions. We see these laws of harmony through all the degrees of the intelligent universe. The bird builds its nest; first it has an abstract plan laid out, then arranges the material to correspond. From this we can go on to the works of God Himself. But the greater the intelligence the greater the conceptions in the spiritual, and the greater and more perfect the organizations in the material. Even our own being was planned first in the spiritual, and the material elements then arranged into a beautiful illustration of the wondrous plan. That being will grow and develop, if always in accord with righteous laws, till purified and glorified as are the angels; going farther, for in us, as in them, there is no limit, till we reach a position like unto our Father.

If God be a spirit without a body, how came we to have our bodies, and why should we have them? The fact that we have them proves, with the relationship we have to God, that we have them from Him, and thus that He has a knowledge of them, their purpose and being, their workings and susceptibilities. This knowledge He obtained through experience, the experience through development, and development through action, step by step through the whole sequence of progression. And as a righteous God He expects nothing of His children that He would not be willing to do Himself, and which He has not at some time done. Were this not so, many of His children would be rich in experience not had by Him, and would in these certain degrees be more perfect than He. Then again, if this be a period of development to lead or guide us nearer to Him, it is righteous, for God creates or designs nothing for His children's development except it be of righteousness. Righteous children walk in the paths of their righteous Father. All this is made clearer when we realize that God so loved the world that He sent His Only Begotten to become mortal, to suffer for our sakes, but to be resurrected and glorified, to be the express image of the Father. Christ went to dwell with the Father, and took with Him a material body. It would be peculiar to see the Father and the Son, one a spirit without a body, the other with a material body, when the one is the express image of the other. As the body of Christ, once mortal, became resurrected, purified and glorified, passing through all the necessary stages of preparation for perfection, coming at length to the Father, so it will be with us, for He was the first fruit of this great plan. *And is He not our brother?*

For this reason we have our bodies, that our creation may become perfect, that we may become like unto God in the material as well as in the spiritual, for if God loves not the material He would not use it for righteous purposes.

He does not hate it, but loves it and glorifies all His spiritual workings with it. The birds and brooks, trees and hills, the meadows and even the stars sing the song of His love for them, and every holy attribute is symbolized in His creations. Strength in the wild beasts, love in the flock, virtue in the birds, purity in the flowers. We are the "paragon of animals, the beauty of the world." Then our Father's joy must be indeed great in His children, for He loves all that He has created. Being the offspring of Him, we love also that which we have obtained through righteousness. Devils envy us our precious prize, but they kept not their first estate. No righteous man ever hated his body and never shall to the extent of casting it forever from him. If we have a pure love for our bodies we will seek to keep them holy, to improve and beautify them, to elevate them to the highest standard; to bring them at length to perfection like unto God.

Our striving is toward perfection and God, and with the germ of divinity and the unlimited power of progression in us we cannot fail to reach the goal. Still in a sense we remain the same. Our base or foundation remains the same, but through exertion of the powers within us we build upon this. Intelligence attracts everything in the universe like unto it; arranges and organizes all the qualities attracted in their own place, enlarges every branch, develops the whole. This action ceases not at any time, for there is no end of time. And as the ages roll along we become more thoughtful, more considerate, more charitable, more lovable, more righteous and faithful; purer and holier in body, and more glorious through the resurrection. Our spirits become finer, more obedient to the laws of God and thus more God-like. Our hope dies not within us, for we say, "As man is, God once was; and as God is, man may become."

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XIV. THE FIXED, AND VOLUNTARY, OFFERINGS OF THE LAW.

Besides three tithes already mentioned, the Pentateuch imposed other fixed claims, both annual and occasional. Thus the Israelite was commanded: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger."

Again: "When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the widow."

From the foregoing we learn that, at the time of fruit gathering, the owner was to leave for the needy, fallen fruit, overlooked olives and small

bunches of grapes; whilst in the harvest field he was not to care for forgotten bundles, nor gleanings (that is, ears of corn dropped from the hands of the reaper), and the corners of his field he was not even to cut.

How large the corners, thus left, were to be, the Mosaic law does not specify; but as a matter of practice, we learn, in later years, from a chapter on "the corner" in the Mishna, that "they do not leave less than a sixtieth part" of the whole.

Another annual claim upon the Israelite was that of his firstfruits, and although the law, again, does not define the amount of the offering, it is instructive to notice how Maimonides asks concerning the quantity to be brought, "What measure do the wise men set?" which he answers, saying: "A good eye [or a bountiful man] brings one of forty; a middling one [one that is neither liberal no niggardly] brings one of fifty [or the fiftieth part]; and an evil one [a covetous man] one of sixty [or the sixtieth part]; but never less than that."

But besides the firstfruits to be offered annually, the law enjoined certain charges to be paid occasionally. Thus: "Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is Mine." Again, "The firstborn of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it Me."

The firstborn of man was to be redeemed by payment of five shekels; and the firstlings of unclean animals were to be redeemed also. The firstling, however, of a cow, a sheep, or a goat, might not be redeemed, but it was brought to the altar, and the flesh, after being offered to God, became the property of the priest.

Another fixed charge was made at the time of the census in the wilderness, to the amount of half a shekel. The rich were not to give more, nor the poor less.

Also the law prescribed that when the Israelite should plant a fruit tree, the fruit, for three years, was to be regarded as unclean, and not to be eaten, whilst, in the fourth year, the fruit was to be set apart for giving praise to Jehovah.

Moreover, the seventh year was to be a year of release, when every creditor was not to exact that which he had lent to his neighbor. "Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin unto thee."

Such, then, were the fixed deductions, annual or occasional, laid by the Mosaic law upon an Israelite's income, or increase, the discharge of which was a duty, and the withholding a sin.

Besides the foregoing, for the feast of weeks it was enjoined: "Thou shalt keep the feast of Weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give, according as the Lord thy God blesseth thee: and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the

widow, that are in the midst of thee, in the place which the Lord thy God shall choose to cause His name to dwell there."

The nature and amount of the free-will offering is here left to the liberality of the giver: and this seems to be the only one of the feasts held at the metropolis to which the stranger, fatherless, and widow are expressly named as the persons to be invited.

Besides fixed Divine claims, however, the Mosaic law contemplated other offerings also, the bringing of which was not obligatory, but which Jehovah expressed His willingness to accept, from any of His people who were disposed with a willing heart to give.

A famous example of this occurred at Sinai, at the making of the tabernacle, when the Lord spake unto Moses, saying: "Speak unto the children of Israel, that they take for Me an offering: of every man whose heart maketh him willing, ye shall take my offering"; the result of this appeal being that the people had to be restrained from bringing, "for the stuff they had was sufficient for all the work to make it, and too much."

We have frequent mention also in the Law, of vows and free-will offerings. It was directed that "whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish a vow, or for a free-will offering, of the herd or of the flock it shall be perfect to be accepted."

The general rule seemingly for voluntary giving at the festivals was: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

And another general rule, that might be practised every day and everywhere, was: "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto."

It now remains to focus the facts adduced concerning tithes and offerings in the Pentateuch, and this we shall attempt in our next.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE number of children attending school in Utah has increased nearly a thousand during the last year. The school population for 1903 is 88,902.

THE Lucin cut-off of the Southern Pacific railroad is now completed. The new route over the Great Salt Lake is nearly forty-five miles shorter than the old route, and avoids many of the latter's curves and grades.

THROUGH disturbances made by strike agitators at the coal mines at Castle Gate, Winter Quarters and Sunnyside, in eastern Utah, the Utah National Guard was called out to protect property and lives of peaceful citizens. The disturbers are mainly Italians and Finns.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 10, 1903.

EDITORIAL.

THE HEALING OF THE SICK.

It was a common practice of the Savior to lay His hands on the heads of the sick and heal them. He did this when He loosed the woman from the spirit of infirmity that had bound her for eighteen years, and she was made straight. Jairus was familiar with this method, for he prayed the Savior to come and lay hands on his daughter, whom he believed to be dead, that she might live again. After the healing of Peter's wife's mother all the sick of Capernaum were brought to the Lord just as the sun was setting, and He laid hands on every one of them and made them whole. Other methods He also used. Sometimes He took the sick person by the hand, or merely spoke, and the miracle was performed. From the frequency, however, of His placing His hands upon the afflicted, it is plain that there was virtue in this ordinance. After His resurrection, when sending the Eleven forth, the Lord promised that those who believed and were baptized should be saved, and to the believers He promised many spiritual blessings, one being that they should lay hands on the sick and they should recover.

Among the former-day Saints this ordinance was practiced generally, and James wrote that the sick should call for the Elders to anoint them with oil and pray over them; "and the prayer of faith shall heal the sick" (James v: 14, 15). When people fell away from the truth, however, faith vanished, and the theories of men or superstitious practices were resorted to, instead of the power of the Lord, to cure disease. With the restoration of the Gospel the spiritual gifts reappeared and the Lord repeated His promises to heal the sick if they exercised faith. In the Doctrine and Covenants the revelation states: "And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. And again, it shall come to pass that he that hath faith in me to be be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities." (Sec. 42: 44, 48-52).

There is scarcely a family in the Church that has not experienced the reality of this promise. The Lord has been very generous in bestowing on some the

faith to be healed and on others the faith to heal. The sick and even the dead have been raised up as a result of faith; and faith has come as a result of obedience to the Lord. Since so many benefits come from administering to the sick and the ordinance itself is a holy one, great care should be taken that it is not abused in any way and the blessings lost. While the Saints should never forget the privilege they have to call in those clothed with the holy Priesthood to anoint and bless the sick, they should also remember that the Lord is ever ready to hear their own prayers, and it is not suitable to call on the Priesthood in case of every slight indisposition. It is well to have others pray for us, but we must learn to pray effectively for ourselves. There are some who scarcely think of appealing to the Lord to be relieved of pain or bodily disorder unless it is serious enough to have the Elders called in, and then what faith is exercised is rather on the influence that the Elders have than upon the Lord Himself.

The reasonable course for Latter-day Saints to take is to learn the laws of health and practise them, to remember all that the Lord has revealed regarding what is for the body and what is harmful to it. The Word of Wisdom and the law of chastity that the Saints are under, together with the laws that our intelligence teaches us are for our good, if observed for a few generations, would free the world from nearly all the disease that now troubles humanity. We cannot, however, alter the lives of our ancestors, nor can we change what we ourselves have done. For the future we can determine to obey the laws that the Lord has established, not for His own benefit but for ours.

Some members of the Church go to the extreme of calling on the Elders for every little ache or trouble that afflicts them. This they should not do. Others go to the opposite extreme of exhausting every human means before they appeal to the Lord directly or through His servants. They dose themselves with medicine and call in doctors, and when no relief comes from these sources, they send for the Elders. Then if a miracle is not performed and they are not instantly healed, they feel that there is not much power in the Priesthood. Medicine and doctors have their place, but they can never make faith unnecessary. If the sick are made well, the Lord should have the thanks, for it is His blessing whatever means were used. Medicine of itself cannot turn into living tissue. All the vitality and powers we have are given us by the Father, and we are indebted to Him for every day we live. But when we know that He has prolonged our life or taken away our pain because of our faith in Him and the prayers of His servants, then our gratitude should be more tender and more intense.

The power of God is infinite. In a moment's time He could change the whole face of nature. The hills melt, the mountains flow down and the earth is burned at His presence. The instantaneous healing of one of His children from plague or death is a simple matter for Him. But even where much faith is exercised, He does not always take this course. It may be a greater test of a man's faith and gratitude to heal him in a month instead of in a second. It may be a more useful experience for a man to recover gradually. There may be no necessity to perform a great and visible miracle; the same benefit may result if the streams of life are turned inward instead of flowing outward, and health is restored in the normal way.

One of the most remarkable experiences of my life illustrates this. At Burrville, in southern Utah, a few years ago, there lived a man named Benjamin Matthew Hancock. He had been a great hunter, possessing a keen sight, but four years before I first saw him he had begun to lose it. For three years his eyes grew dimmer and dimmer, until he could see nothing. During this time he was under the treatment of physicians. For twelve months before our coming he had been stone blind. Elder Brigham H. Roberts and I were traveling by carriage from Loa to the railroad station. We had gone twenty-five miles, half the distance, before breakfast and intended to hasten on after we had eaten. While we were there, a young man came in and asked if we would administer to a blind man, his cousin. He assured us that if we would consent, the man would be healed, for he had seen us in a dream come and heal him. We told him how long we could stay and asked if he could bring his cousin to us within that time. He thought he could, and we saw him mount his horse and ride down the valley at breakneck pace.

Hancock lived two miles away, but before we finished breakfast the young man had brought him to us with members of his family. Neither the dreamer nor his cousin were members of the Church, though the wife and children of the blind man were. I asked the man why he had come. He replied that he did not know; they had just bundled him into the wagon and brought him along. I inquired whether he had faith to be healed and he said, No, he had no faith. It looked like a hopeless case, but the young man who had dreamed of our coming had such an absolute testimony that I continued to try and awaken belief. We told the man that it would be mockery for us to administer to him unless he believed, and asked if he would not try to have faith. At length he said he would try, and promised that if he was healed he would accept the Gospel and serve the Lord. Under these conditions I anointed his head and eyes with oil, and Elder Roberts sealed the anointing. We then left him and traveled on our way.

It was a year before I returned to that place, and then I did not see the man. I learned, however, that he could now see as well as anybody. Still a year later I was there again, and this time Mr. Hancock came to meeting. I had a talk with him and learned that his sight began to return from the time of our administration. In four months he could see as well as ever, and was able to hunt deer or do anything else he wished. I reminded him of his promise to accept the Gospel if his sight returned, but he excused his neglect by saying that he had expected his sight to come instantly if he got it at all as the result of our administration, and he did not know that the Lord had anything to do with it, seeing that it took four months to regain his complete vision. Mr. Hancock moved to Idaho later, and as far as I know has not joined the Church. He permitted Satan to deceive him, because the Lord let His healing power act gradually, but I think the young man who saw us and our administration with its successful result in his dream before we came could not be convinced that his afflicted cousin had just happened to be freed from blindness at that particular time.

This is not the only instance of the Lord's giving sight to the blind in my own experience. It was once my privilege to administer to the daughter of Samuel Pitchforth at Nephi. She did not recover her vision instantly, and

before I saw her again the circumstance had passed from my mind. The blessing came, however, and when I met her she could see perfectly. She was and is still a faithful Latter-day Saint, and does not tire of bearing testimony of the Lord's goodness to her.

There are other cases of blindness and sickness where apparently no effect has followed repeated administrations. The Lord says, "He that hath faith in me to be healed, and is not appointed unto death, shall be healed." It is not necessary for Elders to mention in their prayers over the sick anything about appointment unto death. It can have no good effect on the sick, and may only weaken faith. Still the time comes for every man to die, and our administrations may be powerless. Our own desires and the wishes of the sick may be very intense, but if death is to be the outcome, the Lord will not give us faith and our desires do not change matters. If Saints have no faith to be healed but still believe in the Lord and break not His laws, He says they have power to become His sons, and commands others more fortunate to bear with their infirmities. The gift of strong and miracle-working belief is not always bestowed by the Lord upon His servants or the sick.

Though the great majority of healings within the Church have been gradual ones, and the Lord has never promised and we can never demand that He should use any other method, still He does often work miracles before our eyes. A manifestation of His power, memorable to me, occurred in the spring of 1883, while on my way to fill a mission to the Indians of eastern Utah. Early one morning, while the camp was preparing for breakfast, I began toasting bread over the camp fire. As I reached from the stool where I sat to pick up something, I was seized with the most terrible pain in my side. It felt as though there had been a rupture of some kind. I lay down as quickly as possible on a bed near by, but found no relief. There was no medicine of any kind in the camp, and a doctor could not have been secured within fifty miles. The pain was so frightful that I had no idea I could live. Thoughts of my family came very distinctly before my mind, and I realized what their feelings would be when they learned of my death. I thought of the work before me and what I wished to accomplish before passing away, and I had a very great desire to live. It seemed to me that every good deed of my life came up in my mind, and strangely enough not a bad one was remembered. I instructed the brethren that after I was dead they should drive home with me as fast as possible. They need not walk their horses, for I would not feel the roughness of the road, and they must not be afraid of me, for I never had been so harmless when alive as I would be when dead. All this time the suffering continued, and my whole body became wet with cold perspiration. At the end of two hours the brethren proposed to administer to me. Why the thought had not come to me during this time I do not know. We had no oil with us, but the brethren laid their hands on my head, and President Hatch, being mouth, rebuked the pain. Without the delay of an instant I was freed completely. I sank back on the bed exhausted, and closing my eyes I went to sleep. When I woke I found myself buried under bedding and overcoats, which had been placed over me by the brethren. I scarcely dared breathe for fear the pain would begin again, but finding myself well, I arose and insisted that we continue the journey. The rest of that day as I sat upon

the wagon seat and traveled on to fill my mission, well and strong again, I wept for joy and poured out my gratitude to the Lord for His tender mercy. Never before had I realized the blessing of being free from pain. It was like heaven itself to me.

Other cases of healing equally remarkable have come under my observation. The gift is with the Church, and will be as long as faith is on the earth. We who receive the blessings should live worthy of them, and we must never try to dictate how the Lord shall bestow them, but be satisfied with His way.

FRANCIS M. LYMAN.

BRANCH AND CONFERENCE RECORD BOOKS.

SOME time ago it was learned that in some of the conferences of the European mission, branch records were no longer being kept, in others that the branches were the only places where a record of membership, blessed children and priesthood was preserved. It was deemed essential that here in the world, where usually we have no permanent homes and changes and removals are frequent, at least two records of these important data should be kept. There were other reasons, one being that while it is manifestly necessary for every branch to have its own record for reference, it is also convenient and ofttimes important that at the conference headquarters there be a complete record of all the members of the branches embraced. This is especially requisite where the branches are distant from each other.

Books suitable for such recording have been gotten out specially for the mission field. They are patterned after the Record books used in all the wards and stakes of Zion. They have, however, "Conference" and "Mission" and space to write the branch in the title instead of "Ward" and "Stake." The place of baptism has also been added; this being an important matter in any case, but especially so when the names are recorded in the conference book. The Records are arranged according to the sizes of the branches and conferences. The smallest, containing space for 180 members and corresponding room for ordinations and blessed children, is designed for branches having 40 or less members, and costs 3s. 3d. The next, with room for 324 members, is designed for branches having 50 or more than 40, and costs 4s. The third, with capacity for 396, and designed for branches having 100 or more than 50 members, costs 4s. 4d. The fourth, with room for 684, designed for branches containing 200 or more than 100 members, costs 5s. 5d. The fifth, with room for 1,188 members, designed for branches having more than 200, costs 8s. The same size book with better binding for the conferences costs 11s. Two special books with capacity for 2,000 members have been designed for Stockholm and Christiana, the largest conferences of the European mission.

Further instructions will be given in next week's STAR regarding the Record books. Meanwhile they will be sent out to the different branches to be distributed according to their size.

THE address of the Norwich conference has been changed to No. 4 Ashford Street, Dereham Road, Norwich.

RELEASE.—Elder Samuel Hunt of the London conference has been honorably released to return home per s.s. *Republic*, December 17, 1903.

THE BRISTOL CONFERENCE.

The Bristol semi-annual conference was held at 27 St. George's Place, Cheltenham, Sunday, December 6, 1903, President Joseph Ogden presiding. Presidents Francis M. Lyman and Heber J. Grant and the following traveling Elders were in attendance: William Mathews, Jr., James W. Betteridge, David Clark, Percy G. Matthews, John B. Fagg, Lott Russon, Jr., Mark P. Cook, Joseph N. Hutchins, Frederick Barker, John Y. Walker, Sidney B. Vowles, Heber I. Burningham, Robert S. Smith, William P. Davidson and Albert F. Richins.

At 10:30 a.m. the services convened. After singing and prayer President Ogden expressed his pleasure in meeting with the Saints, and briefly reported the conference as being in an excellent condition. He then presented the general Church authorities, president of the European mission, and the president and traveling Elders of the Bristol conference, who were unanimously sustained.

Elder Hutchings pointed out the necessity of the Latter-day Saints observing the law of tithing. Elder Betteridge admonished the Saints to live worthy lives, as it would tend to bring many to the knowledge of the truth. Elder Burningham said a testimony of the Gospel was obtained by doing our duty.

President Lyman read from the third chapter of Malachi; instructed the Saints to observe the law of tithing and to be diligent in keeping all the commandments of the Lord, as by the co-operation of their good deeds in connection with the atonement they could be saved.

Elsie, Winnie and Daisy Davis, Nellie and Gladys Holman, and Percy Brain of the Cheltenham Sunday school sang a song.

President Grant said that he had long desired to preach the Gospel in England, and rejoiced to know of the progress being made in the Church at home and here.

At the afternoon session Elder Clark said by obedience to the laws of the Gospel everyone could receive a testimony of the divinity of the mission of the Prophet Joseph Smith. Elder William Mathews, Jr., quoted I. Cor. xv: 19, saying it was necessary to endure to the end to obtain eternal life. Elder Vowles rejoiced in the fact that he had returned to his native land to bear testimony of the truthfulness of the Gospel. Elder Percy G. Matthews said the Gospel embraced all truth, and it had again been restored to the earth in this age as predicted by the Apostle John, Rev. xiv: 6.

Jessie and Flora Jackson, Alice Winstone and Nellie Griffin of the Cheltenham Sunday school sang.

President Grant said there was a great prejudice existing in the minds of many people relative to the Latter-day Saints because of falsehoods circulated by their enemies. The character of all true Latter-day Saints is above reproach, because they manifest their belief in their every-day life. If the world would look at real conditions, sufficient would be seen to allay the prejudice that exists against them.

At the evening meeting Elder Barker spoke upon the first principles of the Gospel.

President Grant related some interesting experiences which he had while on his mission in Japan, and told of the rapid progress being made in that nation.

A song was rendered by Elders Betteridge, Ogden and Richins, and Sisters Brain and Jackson.

President Lyman read from the Doctrine and Covenants, Sec. xx: 27, concerning the rule regarding the admission of members into the Church of Christ, saying no one can enter into the kingdom of God unless they were first born of water and of the Spirit. In connection with the Bible the Latter-day Saints believe in the Book of Mormon and Doctrine and Covenants; that the Gospel is to be preached and published in all the world; that Israel is to be gathered; Zion to be established, and that the temples erected are for the purpose of officiating in work requisite to the salvation of the living and the redemption of the dead. The Gospel requires sacrifice, but brings blessings. For hundreds of years the people were in ignorance of what our Heavenly Father is like, but in this dispensation He has revealed Himself and His Son, and we know that we are in His express image. President Lyman bore a fervent testimony to the truthfulness of the Gospel and the divinity of the mission of the Prophet Joseph.

On Saturday afternoon Presidents Lyman and Grant met with the Elders of the conference, imparting much valuable instruction and encouraging counsel, which was highly appreciated by the Elders.

The statistical report was given, showing an average of 568 tracts, 13 books and 68 Gospel conversations per Elder per month.

FREDERICK BARKER, Clerk of Conference.

THOROUGH MASTICATION.

EVERY person who considers the matter for a moment must recognize the value of chewing finely all food that is eaten. The teeth are not placed in the head merely to break up the food into pieces sufficiently small to be swallowed, nor does the saliva flow only to moisten it enough to permit it to go down. Better health, more energy and greater economy are at once obtained by properly masticating whatever is eaten. Mr. Horace Fletcher, an English merchant residing in Italy, has been experimenting in this matter, and a part of his conclusions are given in an article on the subject in the American magazine *Good Health*. We quote as follows:

"Mr. Fletcher made the interesting discovery that everybody eats too much—at least everybody who can get a chance, or whose stomach is still tolerant. According to the results of experiments which Mr. Fletcher has made upon himself and others, the so-called daily ration which has been established by scientific authorities is at least fifty per cent. larger than it ought to be, and even this is exceeded by multitudes of hearty eaters. According to Mr. Fletcher's observations, a pound of water-free food is ample for anybody, and if care is taken to masticate the food thoroughly, the amount actually required is considerably less.

"Mr. Fletcher's experiments, made under the most careful scientific supervision, have shown that if care is taken to chew the food four or five times as long as usual, the food is utilized to so much better advantage that its sustaining power is wonderfully increased, and hence the amount required is con-

siderably diminished. . . . This is a most important consideration, not only as regards economy in food, but as regards the greater economy in vital energy. The energy consumed in the digestion of food can not be utilized in any other way, hence the large waste of energy which occurs through the neglect to masticate the food properly must detract to a very considerable degree from the vital energy available for useful purposes. Mr. Fletcher has proved this to the satisfaction of the most eminent scientific critics, both in England and in this country. . . . The military department of the United States government, recognizing the importance of this question in relation to army regimen, has detailed twenty men to give their entire time for several months to an exhaustive series of researches, the aim of which will be to subject Mr. Fletcher's claims to the crucial test of exhaustive experimentation. . . . . .

"If Mr. Fletcher's theories are confirmed, and if the public can be educated to their adoption, the result will be an enormous saving. The amount of food material may be reduced at least one-third, and the cost may be, to say the least, enormously reduced. Suppose, for example, the actual saving in quantity may be estimated at not less than one-half pound per day for each individual, which will amount to a saving for the seventy million people in the United States of more than seventeen thousand tons daily. A ton of flour, one of the cheapest of foods, is worth at the present time about sixty dollars. Seventeen thousand tons of flour would have a value of about $1,020,000. The saving of this enormous sum daily would in a few years pay off the national debt and be sufficient to provide the comforts of life for every needy person in the country. This is proof that the dietetic reform may be made the foundation for a great and thoroughgoing social reform; may be made to solve economic questions of the most tremendous importance. Mr. Fletcher argues that in this question of the proper mastication of food is to be found a key to the most serious problems relating to human welfare."

Mr. Fletcher found that well chewed food produces in the stomach and intestines very little fermentation and putrefaction, which give rise to disease by poisoning the system.

"The small residue which results when the food is thoroughly masticated is remarkably aseptic. Putrescent processes are almost altogether absent. Fecal matters are comparatively inoffensive, and greatly diminished in amount, and one of the greatest burdens under which the body struggles, through the necessity for eliminating from the skin, the lungs, and other excretory organs the enormous quantities of poisons produced by the decomposition of food-stuffs in the alimentary canal, is lifted, and, as the result, the individual experiences a lightness and clearness of intellect, increased vigor, endurance, and resistance of disease which is almost past belief until one has actually experienced this delightful transformation. . . . Any one can easily demonstrate the truth of Mr. Fletcher's contention by experiments upon himself. The habit of chewing thoroughly is very easily and quickly acquired, and when once the habit is formed, the increased satisfaction experienced in eating, the marked increase of energy, and the sense of well being which results from this manner of eating, become sufficient incentives to lead to the continuance of the practise."

CURRENT EVENTS.

DEATH OF HERBERT SPENCER.

At the advanced age of eighty-three years Herbert Spencer has passed away from mortality. His death occurred at his quiet home at Brighton, December 8th, after a very short illness. The great philosopher was born at Derby, April 27, 1820, and early in life began the work of civil engineer. He

had no college education, but soon began to take an active part in intellectual things by contributions to various journals. He abandoned engineering for journalism, and in 1850 published Social Statics, the first of his many books. His great work, Synthetic Philosophy, published in ten large volumes, was begun in 1860 and finished in 1896. Mr. Spencer was devoted to the theory of Evolution, and was one of its most able advocates. He attempted to carry his philosophy into every manifestation of life. During late years it has been less popular with thinkers than formerly, but Spencer will always hold his place as one of the great minds of the world. At his own request his body will be cremated.

TO LIFT OR TO LEAN?

There are two kinds of people on earth to-day.
Just two kinds of people, no more, I say,
Not the saint and the sinner, for 'tis well understood
The good are half bad, and the bad are half good;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health;
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift-flying years
Bring each man his laughter, and each man his tears.
No! the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Where'er you go you will find the world's masses
Are always divided in just these two classes;
And, oddly enough, you will find too, I ween,
There is only one lifter to twenty who lean.
In what class are you? Are you easing the load
Of over-taxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

ELLA WHEELER WILCOX.

DIED.

AUCKLAND.—At Doncaster, Yorkshire, September 8, 1903, Sarah Mildred, beloved infant daughter of Brother James William and Sister Ada Auckland. Deceased was buried in the churchyard at Wadworth, near Doncaster.

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